



Valérie Devon

Presents

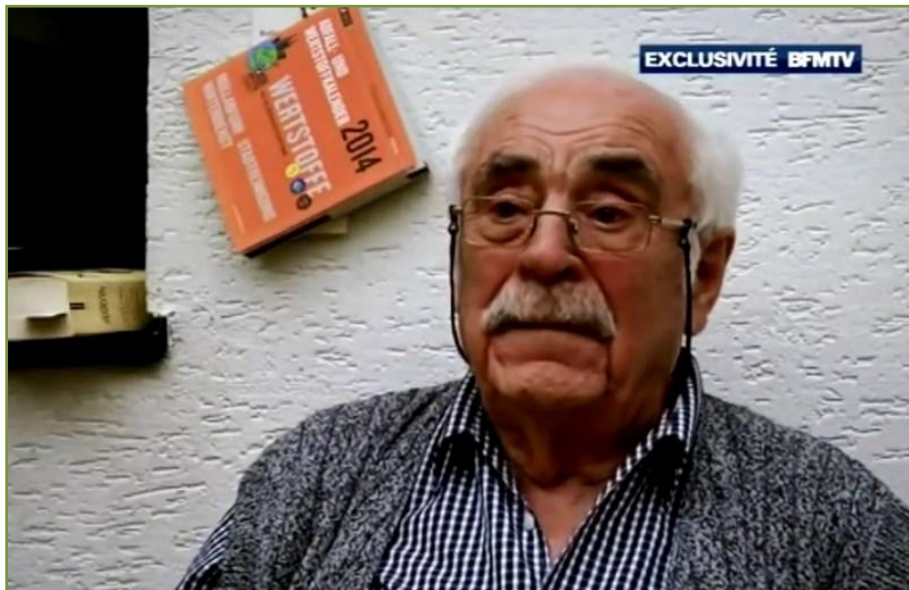
# Vincent Reynouard editorials

Oradour-sur-Glane:  
Stop the lie! Stop to the hatred!

Sans Concession tv  
Editorials tv

*"A German brought back to justice 70 years after Oradour-sur-Glane's massacre... Romain... This man is 88 years old, and has been charged by Cologne's public prosecutor, in Germany. Accused of being part of the SS division which, methodically killed 642 persons on June 10, 1944, in the Haute Vienne's Martyred Village. This man was 19 at the time, and would have personally killed 25 persons. He would also have been accomplice of many hundreds other victims..."*

After this news, I received many letters. One in particular asked my opinion about this former Waffen SS testimony (Werner Christukat):



*"There was a detonation in the church, I heard it from where I was, near the trucks. A part of the church was visible, the steeple and some part of the windows also. The rest was hidden by the trees. We were down there, near the vehicles. It exploded, and then we heard the screams of the women, and the children. I was crushed. I never saw such thing. When we heard those screams... it seems I'm still there. It was so terrible, you can't imagine. Our superiors were so stupid, and we couldn't do anything against that. The soldiers were all forced to shoot. Me, thanks to god, I didn't have to shoot, because I was far away. Moment before, I had stopped a young boy from entering the village. My superior wanted to punish me for that."*

Firstly, I would say that without the complete version of this testimony, it's impossible to appreciate it plainly. However, an element is really interesting: the man talks about an explosion which, according to him, severely shook the church. Now, compare to this French report from September 29, 1944:

*"It was on June 10, 1944. At 2:00 pm, the SS came. They regrouped all the population, here, on the village's place. In one side, the men, on the other the women, and the children. The men, were brought into barns, and shot. Then their bodies were burned. One of the miraculous survivor, guide us through these atrocious debris. Women and children were regrouped into the church, and they were strafed, then, burned alive."*

One note that, at the time, the official thesis didn't speak about an explosion. It's true that, in the first version of her testimony, collected by the Resistant Pierre Poitevin, the woman presented as the only survivor of the church, Marguerite Rouffanche, clearly specified that the crate, allegedly brought in the sanctuary by the SS: *"didn't explode"*.



On October 1, 1944, once again, I procured myself a copy of the account made by the national local police, which stated: *"Mrs. Rouffanche could testified that the Nazis, have dropped a tear gas bomb in the center of the church, whose emanations suffocated the unfortunate victims."*



Thus, this is not surprising if the first broadcasted TV report, didn't speak about an explosion. At the time, they would have said: *"Look to this evil Nazi blatantly lying such as his master Goebbels!"* But, there were all this visible damages inflicted to the church which; with no clear evidence of soot's stains, -excepted at the sacristy's level, on the left- furiously reminded the characteristic look of a building after an explosion.

There was also, this quite well documented report dated from June 15, 1944, which circulated on a typographic form. One or many of its authors affirmed that a crate, brought by the SS, effectively exploded in the church. That's why those who were manipulating Marguerite Rouffanche, shifted ground. On November 16, 1944, Mrs Rouffanche stated that a *"small detonation"*, occurred in the mysterious crate (**Jean Jaques Fouché, Oradour. ed.Liana Levi,2001,p.160**).

**LE DOSSIER D'ORADOUR-SUR-GLANE**  
 Extrait de : "Crimes ennemis en France"  
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 Archives du Service de recherche  
 des crimes de guerre ennemis  
 Office Français d'Édition  
 1947

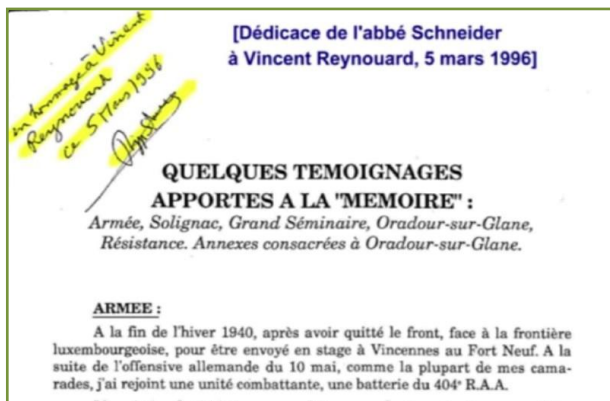
N°	DATE DU DOCUMENT	ORIGINE	RÉFÉRENCE
1	Saint-Junien, 28 septembre, 1 <sup>er</sup> octobre 1944.	Gendarmerie Nationale, XII <sup>e</sup> Légion, Compagnie de la Haute-Vienne, Section de Rochechouart, Brigade de Saint-Junien.	Procès-verbal relatant des renseignements sur les atrocités allemandes, commises à Oradour-sur-Glane, le 10 juin 1944.
2	Signature légalisée le 30 novembre 1944, à Oradour-sur-Glane.	Mme Rouffanche, née Thurmeaux, Marguerite, le 19 décembre 1897, à Limoges.	Témoignage recueilli par M. Guy Pauchou, Sous-Préfet de Rochechouart.
3	Signature légalisée le 15 novembre 1944, à Oradour-sur-Glane.	M. Roby, Yvon, né le 15 novembre 1900, à Oradour-sur-Glane.	Témoignage recueilli par M. J. Sava-Delfat.

But it wasn't enough. Thus, two weeks later, on November 30th, the church's only survivor was invited to testify once again. This time she spoke about a *"strong explosion"* (**Guy Pauchau & Pierre Masfrand, Oradour-sur-Glane, vision d'épouvante. ed.1966,p.54**).

It's this testimony which will become the official one, and will be used as the official thesis foundations.

Thus, today, some will say: *"Here's the proof that the official story is true, this former SS confirmed it when he spoke about an explosion."* Sure... But it's forgetting the fact that within

five months, Mrs. Rouffanche made a 180° shift, in her testimony. This turnabout demonstrates that, in the beginning, those who remote controlled her wanted to hide the explosion which occurred in the church. Why? Well, because this explosion was not imputable to Waffen SS. Two facts confirm it. In a report redacted in 1993, a man who was involved in the first aid teams, the Abbot Schneider, wrote: *"We are entering the church; bullet holes are visible at few centimeters from the ground; the remains of a box: probably of a phosphorus bomb."*



On March 5, 1996, I met this Abbot. He took the opportunity to give me a copy of his brochure which he signed to me kindly. During our conversation during which I took notes, he stated that he was remembering this box, and that it measured approximately: 50 cm to 50 cm on its base, for 20 cm high. In a personal letter which he wrote to me on March 18, 1996, was the answer to a questionnaire which I submitted

to him, The Abbot confirmed thereby: *"Precise remembrance of a crate with holes, at the bottom of the altar's steps; eventual stains of powder."*

If we believe in the thesis which became official, thus, the first aid workers just had found weapon of the crime. This fundamental proof should have been carefully preserved for a later time, but, it simply disappeared... It will never be mentioned anymore! And even at the Waffen SS trial, they didn't mentioned this crate! For me, it's the proof that it wasn't any bomb or so, brought by the SS; but that it was an object from another origin, which should never have been there.

So, what was this crate visibly mentioned by the first version of the tragedy? Some affirming that it exploded and other that it didn't. Well, I'll answer a bit later, for now, let's focus on another document which is a new one for me.

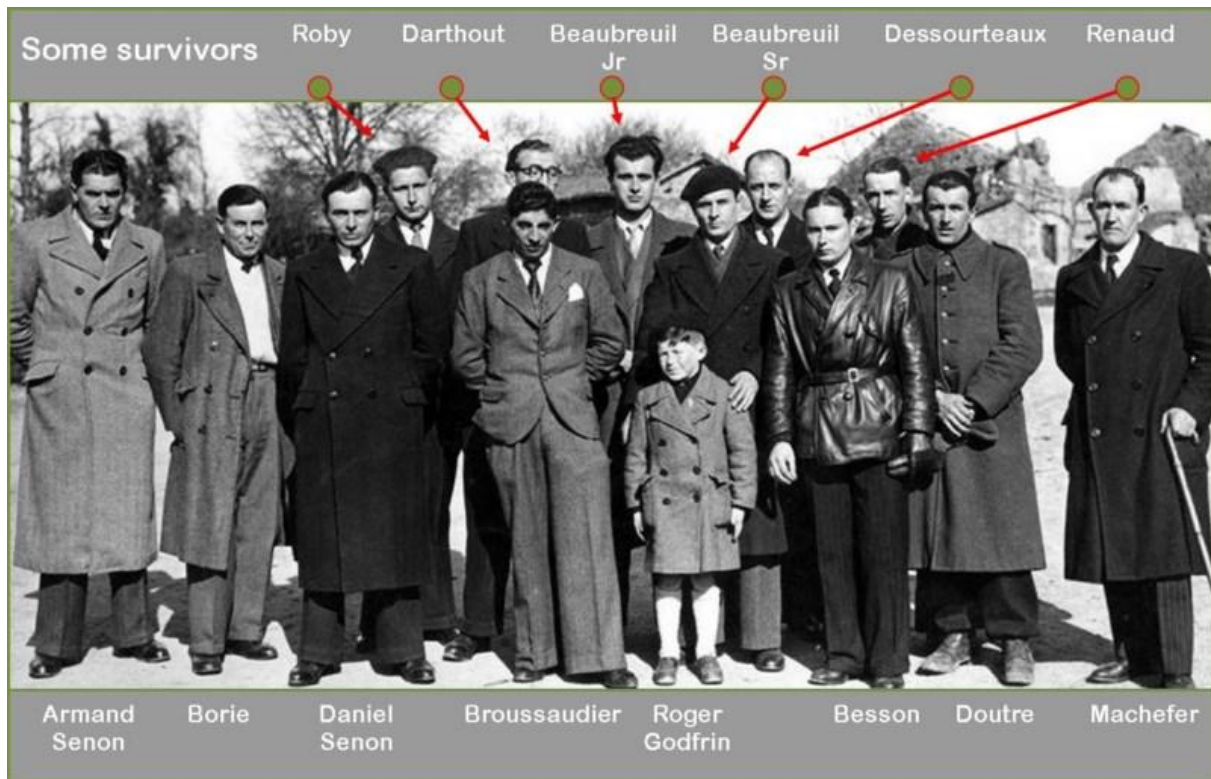
Before going further, I underline that in Oradour's case, many liberties had been taken with the proofs. Let's take for example this German bag, which was found in one of the fields bordering the Martyred Village, on June 16, 1944. The person who discovered it, Mr. Jean Villoutrex, made the following statement: *"I state on the honor that this green bag contained: 1) a green waterproof tarp; 2) A road map by Michelin; 3) Postcards, counted down to 8; 4) Various letters which I burned."*

And why did Mr. Villoutrex burned these letters?! Nobody knows, and no one never blamed him for this, while it was potential evidence! Well yes: this is Oradour's case... It's a





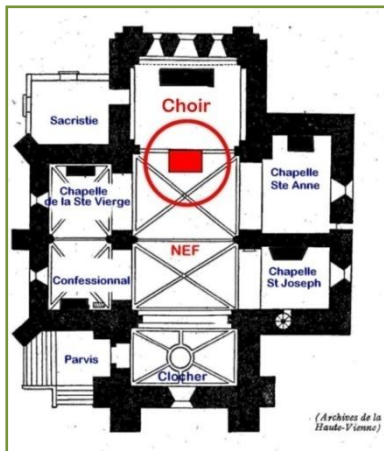
land where the witness number one, can make a 180° shift in few months; where the murder weapon disappears once it was discovered; where proofs are burned without anyone to notice or stand against it; I add that, it is a land where people are so afraid, that they are struck by panic when they talk too much.



A good example of this, is Aimé Renaud. In my first video on Oradour's case, I explained how on this summer of 1990, this survivor drove me kindly, into the village's ruins, to show me the place where he was hidden on that tragic June 10. He was the first one who told me about the steeple's explosion, and about the blast that he felt. When my videotape was forbidden, and when the Memory's Keepers filed a complain against me, I understood that when Mr. Renaud would be interrogated, he would deny to have make such declarations to me. But in the panic feeling which he may have experienced, Mr. Renaud went further. Under oath, he even denies that we've ever met. Here's what is written in his statement: *"I swear that I never met this man, and that I never had any interview with him. Consequently, I don't see how I could have told him such things."*

For the Justice, it was an awesome evidence. It was finally possible to confound Reynouard, proving that he lied, to the point he even invented an interview with a survivor. The trouble was that, in my archives which they seized; -archives that are always sleeping in the Limoges courthouse's basements- figured all the details of my interview with Mr. Renaud. I pointed it out to the inquiry Judge, Mrs. Christine Fourel, who could noticed it. On my trial, they carefully avoided to oppose me Mr Renaud. This survivor wasn't even summoned as witness. Thus, those who were suing me clearly understood who was the liar and who was the truth teller. Personally, I never blamed Mr Renaud for this. He was living in the new Oradour, and I have no trouble to imagine, all the pressures he had to endure after I published my first video. He's dead now and may his soul rest in peace.

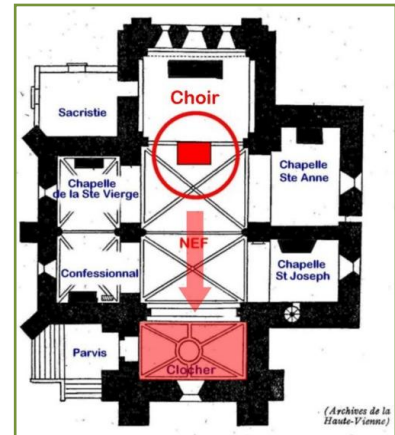
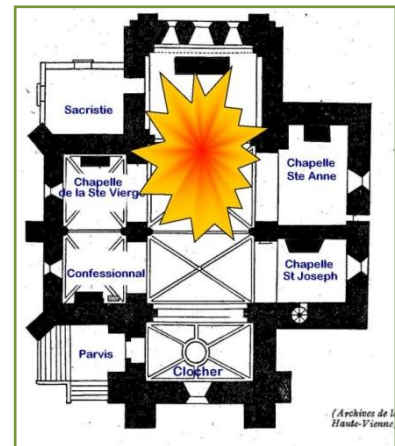
But, let's go back to this explosion in the church. Apart from the sudden disappearance of this crate, whose Abbot Schneider kept a good remembrance, were the material observations made in the church. They were confirming that this explosion wasn't the fact of the Waffen SS.



According to Mrs. Rouffanche, the soldiers would have dropped the crate in the nave, near the choir. **Here was its location in the church.** Then, the crate would have: "strongly exploded", but it wouldn't have destroyed the entire church, far from it, because according to Mrs Roufanche, the only

noticeable effects would had been a "thick black smoke" (Guy Pauchau & Pierre Masfrand, *Oradour-sur-Glane, vision d'épouvante. ed.1966,p.54*), and a general panic in the people who would have tried to flee. Thus, people who weren't stunned or badly wounded by the shock wave.

But, even if the crate was located near the choir, **the main damages were on the other side of the building,** at the steeple's level. →

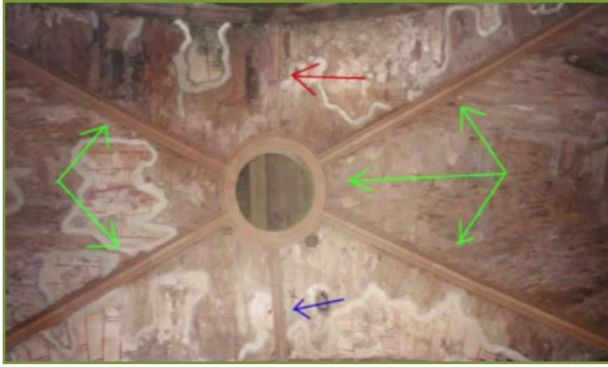


In a report made by the French General Intelligence Services, on July 4, 1944, it was specified that the steeple's vault collapsed. In his book published as early as 1944, Pierre Poitevin spoke about (Doc Haute Vienne archives. *Massiéra Report,p.15*): "the stones of the collapsed vault".

Truly, and contrary to what I could believe in at first, the collapsing was just very partial. Stones were detached from the Oculus and from the Arches.

Here's a picture taken in the short TV report, broadcasted during the 1st anniversary of the tragedy, on June 10, 1945 (1). Please notice the arc underlined in yellow. It abruptly stops at the yellow line level. This is an undeniable proof that the stones, which constituted it, fell down. However, it can be seen intact today,

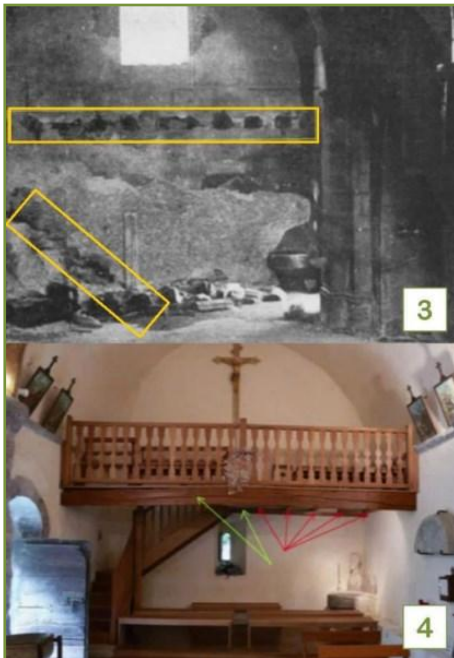
because it has been rebuilt (2).



But, when we are watching the vault in its actual state, It immediately appears that the four arches, indicated in green, and also the Oculus, are the result of one single reconstruction.

Only the arc, indicated in red, is undoubtedly original. And for the one indicated in blue, it seems to be original, but it's less certain.

I underlined these facts, because on May 29, 2001, in the context of the trial started against me by the Memory's Keepers, the architect in chief of the historical monuments, who was in charge of Oradour's works, dared to pretend, under oath, that the steeple's vault was in its original states. Ignoring his ideological conformism, I ignored him, it doesn't matter.



However, let's come back to that picture (3), because another element is really important. Circled in yellow, some wood beams traces. It demonstrates the presence of a platform, which should looked like the one built in this small church (4), and should have been used, among other things, for the choral and its music instruments. Indicated in green, the main beam, and in red the perpendicular ones, which ensured the platform's resistance. Finally, please note the access staircase on the left. Let's go back to Oradour (3). The emplacements of the perpendicular beams are perfectly visible, and also the marks left by the access staircase. All the structure disappeared. Completely.

As for the two bells, they practically have been reduced to a puddle of bronze, with, however, some parts which remained intact. So much intact, that ornament drawings and inscriptions can always be seen. Some will answer that all these damages are the result of the fire caused by the SS. With incendiary pellets, they would have put fire to the platform, and the fire would have spread in the steeple, and in the nave.



However, please note the total absence of soot, on the roof, just above the destroyed platform. If a fire did destroy it, then, one should see black smoked stains, or missing coating.

And for the bells, [in my video, "The counter-investigation"](#) I already explained, that a steeple's fire would never caused such damage on these objects. To those accusing me of foolishness, I can show this picture coming from the stenographic notes' account, taken during



the trial engaged in 1953 against the Waffen SS who were involved in Oradour's tragedy. The President of the Military Tribunal, was seeking to know, how the "murderers", did create such a fire, strong enough to melt the bells. Tired of failing, -and for good reasons- he screamed: *"It's obvious that it was not with straw, hay, or bundles of woods, and, in the church, with chairs, that they could obtain such results, (and, I am talking about the church, in regards to the melted bell)... ..And it was not the steeple's beams, the few beams which were in the steeple, which, obviously, were able to melt the bells as we saw."*

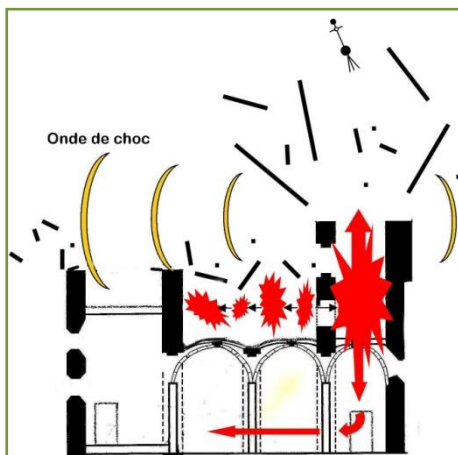


It goes without saying, and it was not the few beams of the platform that could have changed anything to this. In my counter-investigation, I showed bells which survived intense fires. ← Some of them devastated the entire church.

But, if some bells could have broke during their fall, very seriously sometimes, as here, in Lubeck, none of them showed noticeable fusion marks. →

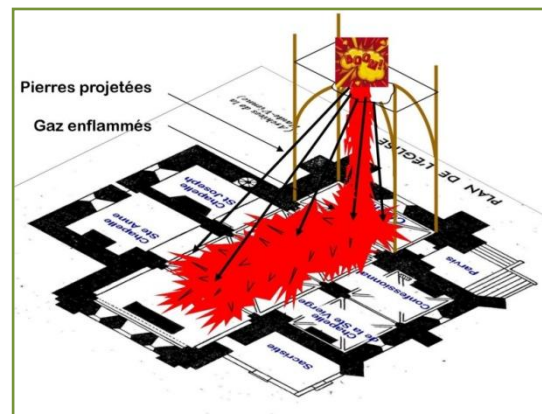


The broken parts were clean, and even really clean, which showed a brutal fall. While in Oradour, these broken parts, had a soft aspect. In that church, some parts of the bells were totally melted, when other parts, nearby, were perfectly preserved. Therefore, the destroying phenomenon, was very violent; very powerful, but at the same time very brief; which prevented the heat to spread everywhere in the metal. This kind of phenomenon is really well known. It's an explosion...



← Thus, the Oradour's steeple, was the siege of a really strong explosion. Such a violent explosion, that the cross on the top of the roof was ejected. Hence, the fact that it can always be seen today, including the thin brass sphere on its base. A sphere which should have melted, if, as the official thesis pretends, the steeple was devastated by a violent fire during hours.

Below, the explosion severely damaged the bells; provoked the partial collapsing of the vault; and the total destruction of the platform. That's why in that unitary tract, made between June 15 and 20, 1944, The author said that he saw: *"A church with a collapsed entry."* He certainly saw a tangle of wood coming from the platform. →



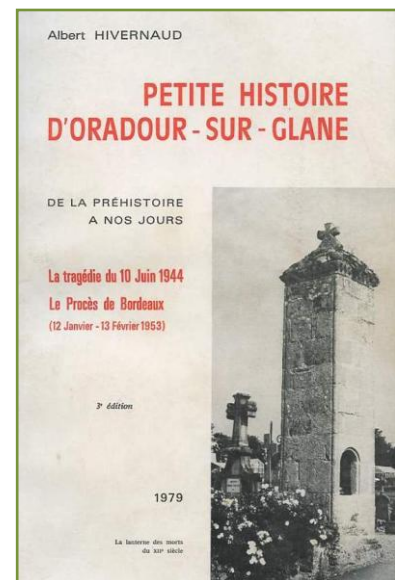


I note by the way, that on May 7, 1996, in the answer to the questionnaire which I sent to him, another former Oradour's rescuer, Henry Labbé, wrote: *"We could easily enter by the main door, but there were on the floor some stones, some remaining of beams, and also melted bronze."* These remains of beams should have been, predominantly, those of the platform. Some fragments of the steeple should have been found there as well, because the bronze of the bells was lying there also. Anyway, one part of the inflamed gas; stones detached from the vault; and some wooden parts of the platform; were violently thrown away into the nave, shredding apart and carbonizing everything and everyone inside.

It is certainly not with their equipment, only composed with rifle, shotguns, and machine guns, that the SS of the Der Fuhrer regiment from the Das Reich division, could have provoked such a destructive explosion. Or, it would have necessitated long preparations, which couldn't escape to Mrs. Rouffanche. But, in her testimony, she spoke about a crate placed into the nave, and never about preparations in the steeple or elsewhere.

Well, it's true that a thesis defended by Albert Hivernaud in particular, exists. According to it (p.47), the Waffen SS, initially, would have wanted to blow the church off, to kill with one blow all the women and the children who were inside. But, their attempt would have failed and the persecutors would have to improvise. So, they would have built an asphyxiating crate, and would have lit it in the church's choir. But here again, the attempt would have failed, because the explosion would have blown the windows, allowing the smoke to escape. Thus, in desperation, the SS would have entered the church to strafe everyone...

This thesis is already absurd by itself, because when one wants to kill women and children, one doesn't try to bury them under a fortified church, one strafed them by little groups.



But there is more. If the official thesis is true, the women and the children parked in the church, should have heard, an explosion before the arrival of the famous crate. This explosion corresponding to the attempt to blow the edifice off. But, in none of her testimonies in 1944, Mrs Rouffanche spoke about an explosion, which would have resounded during their waiting. Moreover, interrogated on July 7, 1947, she clearly stated: *"During the time which I've spent in the church, I didn't see or hear any explosions."* Which prove that this incredible story, of attempting to destroy the church, didn't have any beginning of reality. Let's add that it was not only one single explosion which shook the church, but many, as it was underlined by this survivor (Guy Pauchau & Pierre Masfrand, *Oradour-sur-Glâne, vision d'épouvante*. ed.1966,p.61), who is clearly forgotten by now.

So, if the SS didn't blow the church off, then, only one solution remains, the sanctuary was ravaged when an ammunition clandestine depot, suddenly exploded, which resulted in a chain reaction.

Since my counter-investigation, a new file arrived to me. It's a statement made by a former Oradour's guide, to a Judiciary police officer, on May 7, 2001, during the trial made against me. I quote: *"My father had the opportunity to enter the church with my uncle on June 11, 1944. My little cousin was burned to death in the church. They searched for him on that day. They found his body, recognized him, and brought him back home. He was, all black, all burned, but they could recognized him anyway. I've always heard my father say, that they kissed him before burying him, and that their lips burned them for a while. My father was talking about white phosphorus."*

I sympathize with the pain felt by this family, and I have no trouble to understand their feelings of anger against me. But, after reading this testimony, I went back to some notes which I had left. It's true that white phosphorus, used in incendiary weapons, or in smoke bombs, burns human tissues, by taking the water stocked inside them, the result is a blackened skin. A bit like the skin of this poor lady, whom it said she was the victim of phosphorus weapon experiences, led by the sinister 731 unit, in Japan.



← If the phosphorus is in higher quantity, then, the fleshes can be entirely gnawed in some places, as testified by this picture which was taken in Fallujha.

Please note, that contrary to the fleshes, the clothes are well preserved, even if they suffered from the heat of the reaction. They only contain few water and so, the phosphorus don't really react on them.

Now, let's have a look to this poor boy extracted from Oradour's church. his head is totally blackened, but his clothes are well preserved. It's more obvious when seen from this angle. The shorts are intact, while the fleshes are blackened and gnawed. →

Personally, I attributed these damages to inflamed gas, but phosphorus reaction seems to me, an equally valid or a better explanation.

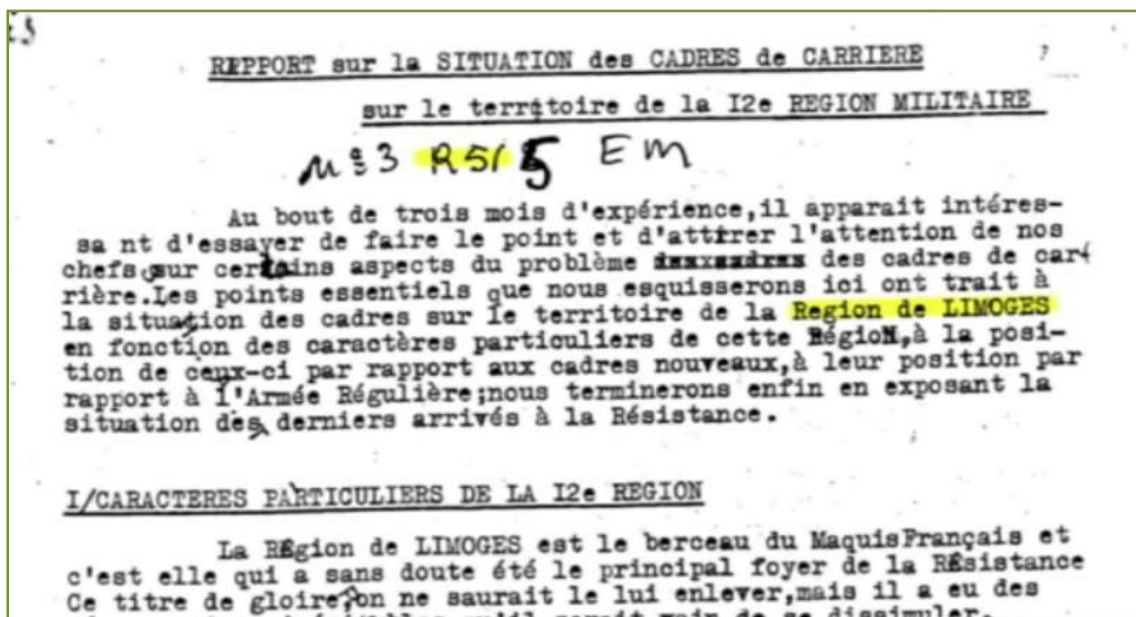
But, I underlined that if the Waffen SS of the Der Fuhrer regiment didn't possess any phosphorus weapons, the Britannic parachuted to the Resistance, containers in which were included, among other various weapons and ammunitions: some phosphorus grenades.

Undoubtedly, the arsenal hidden in Oradour's church, and in the sacristy contained quite a few of them. Which could explained the sate of many bodies, while the others were victims of: the shock wave; inflamed gas; and projectiles thrown in the nave.



That fact, could also explained, why, from start, Maguerite Rouffanche spoke about a smoke bomb (**Bord Report, October 1, 1944**), whose emanations would have suffocated the unfortunates victims. Of course, the explosion had to be hidden, but it was also necessary to invoke the corrosive fumes, provoked by the phosphorus, to put the blame on the Nazis. Many lies contain a part of truth.

This fact could also explain why at least, the crate which was remembered by the Abbot Schneider, finally disappeared. It was not manufactured by the Germans, but by the Allies, which was a really embarrassing proof. Anyway, the presence of this clandestine depot, allows us to deduce that Oradour was one among many bases of the Resistance, in that region which was riddled by them. There is nothing surprising there.



➤ In a secret report redacted in November 1944, a military observer wrote: *"The region of Limoges was the French Resistance's birthplace, and was, undoubtedly, the main center of the Resistance, this glory title couldn't be taken away from it. The region assisted to a splendid impulse of enthusiasm, in order to chase the German away."*

Contrary to what had been falsely said during many years, Oradour was in the immediate proximity of many Free-Shooters and Partisans [FTP]. So, it's perfectly rational to think, that the village served as a rear base, and the church as an arsenal.





Moreover, I underline that on the Tragedy's evening, an Oradour's inhabitant, who spent the day in Limoges, and who asked, anxious, news of his family, was told that Oradour was a capital of the Resistance filled with ammunitions (**Pierre Poitevin, Dans l'enfer d'Oradour ed.1944,p.56**). In a very relevant way, she specified: *"We thought that a fight occurred between Them and the Resistance."* Proving that for her, and for those who accompanied her, the eventuality of a struggle in the village, in the village itself, wasn't absurd at all.

But, in that case, the German version of the tragedy can't be brushed aside. I remind that, for the Germans, their coming in Oradour had, as primordial objective, to release a high ranked SS, Helmut Kampfe, abducted the day before by the Resistance. A quick inquiry allow them to learn that the prisoner might have been brought in Oradour. Otto Diekmann, chief of the Der fuhrer battalion, who was a good friend of Kampfe, received as a mission: 1) to destroy the Resistance's Post of Command; 2) to release Kampfe; 3) and if it was not possible, to make a maximum of prisoners in order to negotiate an exchange.

As we can see, for the Germans, there never was any mystery. The SS didn't came in Oradour by chance or to slaughter the population, in the context of blindness retaliations. They came to crush the Resistance PC; try to release one of their high ranked comrade; and, in case of failure; take hostages among the Resistants, to negotiate an exchange. This is why by the way, following an experienced method, they gathered the population; they separated the men from the women and the children; they locked these women and these children in the church; -a building they thought secured- they separated the men in small groups in order to watch them more easily; and they started to search the houses. The objective was to discover the arsenals, and if possible: Kampfe.

Still today, in Oradour, one feign to ask and speak about grey areas in this tragedy: *"For Claude Millor, there's no time to condemn anymore, 70 years after the facts, he's still looking for answers, 'Justice has to be done, it's really important. We're still looking for truth to know: why in Oradour, and for the perpetrators to be punished. There are many grey aeras on the tragedy's chronology, and there was the will to hide this ignominy, by burying the bodies that were still recognizable."* If Mr. Millor and his own still don't understand, it's just because they persist to ignore historical reality, which is: The SS didn't came in Oradour to slaughter the population.

According to the official chronology, the *"massacre"* started following a first detonation. This detonation would have been the SS given signal to shoot the men before attacking the women and the children. On that order however, anything and everything had been said. Confessions and testimonies spoke about (**Jean Jaques Fouché, Oradour. ed.Liana Levi,2001,p.160**): a *"gun shot"*; (**Albert Hivernaud, Petite histoire d'Oradour-sur-Glane 1989,p.45**) a machine gun shooting; (**Massiera report July 1944**) a detonation which was like the one of a grenade; even a bomb. Here again all these contradictions betrayed a will to hide the truth.

To discover it, let's took back, first of all, the forgotten testimony of Mrs Lang. (**Guy Pauchau & Pierre Masfrand, Oradour-sur-Glane, vision d'épouvante. ed.1966,p.61**) She spoke about a

succession of detonations coming from the church before specifying: *"The machine guns crackled."* These machine guns, undoubtedly, were these that were positioned in front of the groups of men (**Les huns à Oradour-sur-glane, ed Mouvement de Libération Nationale, 1944p.30**). The confirmation can be found in two other testimonies at least.

The first one is coming from a survivor, Mr. Beaubreuil Jr. On the tragic June 10, he was hidden at his aunt, next to the place of the church. Later, he stated that he clearly perceived: *"an explosion coming from the church. followed by strong shootings coming from every corner of the village."* From every corners of the village. meaning: from every corner where men were regrouped under safe custody.

The 2nd testimony, is coming from the former Alsatian SS, Henry Weber. Interrogated on April 19, 1948, he specified: *"When we were in combat position behind the Church, in the fields, we heard the sound of a strong explosion, followed by screams of pain coming from the women and children. Then few minutes later, one single gun shot, and after that gun shot, the light machine guns started firing staccato bursts in the village."* In the village and not in the church! We can deduce that this is the explosion of the ammunition depot in the church, which caused the shooting of the men.

Even if it's tragic, this is not something surprising at all. The SS who operated in a region infested with Resistants groups, and who were about to make researches, in one of their rear-base, feared an attack coming from the outside of the village. In his interrogatory from July 16, 1946, the former Alsatian SS, Jean-Pierre Elsaesser, stated that his group, received the order of keeping the borders and the issues of the village, to prevent any aggression of the Resistants.

Eleven days later, another former Alsatian SS, Louis Hoenninger, told that his group was posted to the borders of the village and specified: *"We had as instructions, to keep watching, to avoid any attack in the back."* I could quote many other statements confirming the fear of the SS. Well, the unexpected explosion of the sanctuary, caused some confusion in Oradour's men. Many of them were anxious about their wife and children, but also for their own life.

In his testimony on September 24, 1945, Jean-Pierre Elsaesser stated that, following an announce made by a sub-officer, in which the Resistance had attacked, his group hastily came back in the village: *"We arrived near a garage which was close to the main road,"* he said, *"That garage was occupied by almost 30 civilians, young people and men of all ages. The entry was guarded by machine guns, and Kahn, himself, stood next to this entry. The men holding the machine guns took position on the road, and were in lying position with their weapons. The civilians tried to explain themselves by holding up their identity papers, which they absolutely wanted to show to Khan. They rushed at him, imploring for their live. Khan seemed intransigent and he pushed them back toward the interior of the garage, to finally move off brutally and command to shoot."* We perfectly understand the panic among these men, and their desire to prove their identity, because the church explosion betrayed the existence of the Resistance in Oradour, which would fatally lead to a riposte.

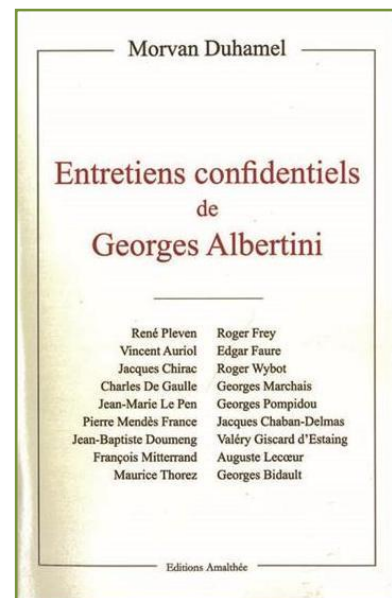
Anyway, in that moment, the SS were between, what they believe as an attack from the Resistance in the church, and men who started to panic, in the barns and in the garages. Thus, the risk of losing control, reached its peak, and that's certainly why, the order was given to shoot these men who were becoming uncontrollable. Incidentally, it's interesting to underline that, at the SS Trial in Bordeaux, on 1953, a survivor Mr Renaud, stated: *"An officer announced: 'toward the church!'; Gunshots were fired and the machine guns started to shoot immediately. It was around 3:30 pm and 3:45 pm" and the witness specified: the shooting started everywhere in the village, It was everywhere at the same time"*. This narrative confirms that, surprised by the explosion of the church, and threatened by a loss of control, the SS strafed the men, and rushed to the church, as reinforcements because they believed in a Resistance attack.



Some will accuse me of lying brazenly, to clear SS guilt. I note however, that in this case, I found an important ally, in the person of the former President of the Republic, Vincent Auriol. In a book published few months ago, Morvan Duhamel, transcribed his interviews with Georges Albertini, former socialist who became a collaborator; condemned in 1945, then pardoned by Vincent Auriol. Here's what is written on pages 775 and 776: →

*"Why did the President of the Republic asked, just after the military tribunal's verdict, which judged Oradour's case, the vote of a law which*

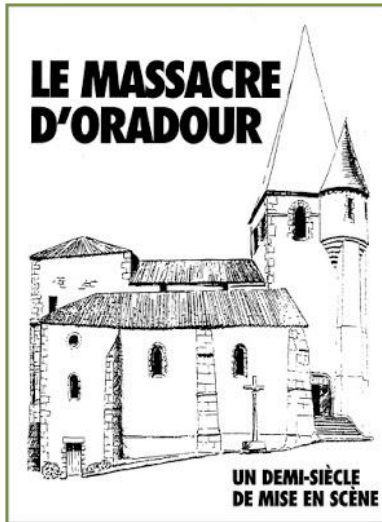
*granted amnesty for the convicted?" Answer: "Obviously because of the Alsatians figuring among the accused, whose sentence revolted the Alsace, and stirred up anti-French feelings. They should know, over there, because these young should have told their families, that the events didn't really occurred as pretended by the version presented in the trial of Bordeaux." Footnote 237 is the following: "Especially the women and the children, supposed to have died in the church's fire, while no stain of soot covered the walls, and no interior woodworks were damage, as Vincent Auriol could noticed during his visit on site, shortly after his election to the presidency of the Republic [in 1947]." "Meticulous as he is, Vincent Auriol, had carefully studied the case by the way, and he was surprised, as he told to me, that some pieces had been removed, at the last moment. As for the German judge's testimony designated at the time."*



In footnote 238, one can read that shortly after the tragedy, German authorities: *"designated an inquiry judge, named Detlef Okrent, who interrogated the incriminated members of the Das Reich division. One year before the trial of Bordeaux, a [French] rogatory commission,*



came to interrogated him in Germany, but his statement, non-compliant with the version given of the tragedy, was not evoked in front of the tribunal."



In my book published in 1997, I reproduced the Okrent report, the one written in 1945, and also his interrogatory made in 1952. I obtained this file with the Professor Faurisson's help, and I would like to thank him today. At any moment, the SS German Judge, spoke about the events which occurred in the church. thus, this testimony is a bit useless, but, it confirms however that Oradour was a rear base of the Resistance, because the house searches, allowed to cease an enormous amount of weapons. Anyway, it seems undeniable that Vincent Auriol sensed the lie. A lie preserved at the coast of all dishonesty: such as a trial parody; and then, the removal of all the compromising files of the case.

Today, Oradour's Mayor, Mr. Frugier, seems to be favorable to prosecutions against the former SS, Werner Christukat, in using the argument that everyone should take responsibilities of their actions: *"Everyone had to realize that we must take responsibilities of our actions, whatsoever they are, and whatever the duration."* It's true, but, we must also realized that these actions, can't never be distorted by a misleading description of the facts.

Of course, it's undeniable that Oradour's men shooting, without the need of any trial, stays a ware crime, but in that case, we must admit the circumstances, and the real ones! The SS were acting in a region filled with Resistant groups, that is to say unlawful combatants, who didn't wear any uniforms or distinctive marks, visible from afar, and who, most often, stroke by surprise. Yes, unlawful combatants! It was so obvious that in Nuremberg's trial, the French prosecution itself admitted it. It was on January 17, 1946 (**TMI,volIV,p.408**), the prosecutor François de Menthon, launched: *"Admittedly, the member of the Resistance barely fulfilled the conditions of La Haye Conventions, to be consider as regular combatants."* Please read this enormous confession once more, Mr Frugier. The Resistant groups were in frontal violation with the international laws, more precisely, they were violating the articles 2, 4, and 23 b, c, and d, of the 4th Convention of La Haye, which dictated the principles of the war on earth, and ratified by France October 7, 1910. So it's incongruous to see today the toadies of the Resistance, calling for rights, laws or moral, to obtain the hunting and the conviction of former SS.

Two months before Oradour's tragedy, on April 8, 1944, Phillipe Henriot prophesied what would happened: *"It's really nice to declare the war to the occupant from far away, to list in complaisant terms the Germans, who were murdered in attacks or in ambushes; it's really nice to state that the Armistice won't be recognized, and that France is still at war with Germany,[...] [...]It's really nice to announce on the air that all France is with the Resistance, with the Allies and with Stalin. However, the flip side, is that one day, it is the Germans who agreed to consider themselves at war with the French, who repeat all day long, that they are*

*at war with them, and to answer the attacks by retaliations.*" In Oradour's case, it was not retaliations as some wanted to make believe, but it was an action, in an enemy territory, where in every directions could rise combatants striking by surprise. Thus, we can understand why the SS acted this way, when suddenly the church was shaken by explosions.

Mr Frugier, you asked to the former Waffen SS, Werner C., to take responsibilities for his actions. Well, allow me to make the same demand to your citizens. The family of Oradour's Tragedy must recognized that in that case, the primary responsibility is the one of the Resistant groups from the region of Limoges, whose actions initiated the entire tragedy. Because without the Resistant actions, the Commandant Kampfe wouldn't have been abducted, and therefore, the SS wouldn't come to Oradour. Let's add that, even if the SS came, there wouldn't have been any clandestine ammunition depot to explode above the head of the women and the children, and which have turned Diekmann's mission into a massacre.

Moreover, it's interesting to underline that early as 1906, in his book: *"The laws of War and Neutrality"*, Fernand Verraes, predicted, -at least in the nations said civilized- a gradual abandonment of guerrillas (p.100), because they too easily tended to degenerate into excess of any kinds. Well, it's a shame that this wise advice was not listen during WWII.

Thus, undoubtedly some will answer in invoking the patriotic feelings which motivated the Resistants, Ok, why not, but here again, as early as 1892, the Professor Pillet, clearly wrote that: *"non-combatant had to hush their patriotism, and abstain themselves of any actions which could obstruct military operations, to which they stay strangers."*[...] [...] *"This principle is certainly a good thing"*, he explained, *"It allows to diminish, in a large measure, the disasters of the war, by limiting the more cruel of them, to the only persons who, by state, by duty, or by choice, took an active part in the hostilities."* thus: as regular soldiers. The Oradour's tragedy is a typical example of what could, unfortunately, happened, when that wise principle is ignored. Making of this event, an unforgivable symbol of the *"Nazi barbarism"*, for the SS who were involved in that tragedy, is a vast hypocrisy!

Undoubtedly Mr. Frugier will you answer by the ultimate argument, *"Facing the Nazis who were threatening the Civilization, all the freedom people should rise to joined the Allied armies. And because in France a government of betrayers, had signed an Armistice, the French only had one possibility: constitute Resistant groups to allow the country, to continue the fight against the Hitler's Hydra."*

Why not... But in that case, you have to accept the inevitable consequences of such acts, and these consequences can be tragedies as the one which took place in Oradour. The Free-Shooters and Partisan from Limoges (FTP), choose to make the war to the occupant. By patriotism it is said, they harassed the Waffen SS of the Das Reich division; they tried to delay their progresses towards Normandy; they ambushed them; they abducted isolated soldiers, such Helmut Kampfe; Thus, they are the mains responsible of Oradour's tragedy. When one doesn't want that civilians got hit by the war, one doesn't encourage them to engage illegal fighting operations. And you know it very well, Mr Frugier, because, if the contrary

was true, you wouldn't have to support a lie lasting for 70 years now. If really the war led by the Resistance was legitimate, why would you try so hard to hide that Oradour was a rear-base of the Resistance? Why would you try so hard to hide the reasons of the Waffen SS coming in that village? And why would you try so hard to hide that the women and the children were the unfortunate victims, of the sudden explosion of a clandestine ammunition depot serving to defend and liberate France? It's obvious, if really the war led by the Resistance was legitimate, immediately, Oradour would have been presented, as a *"tragic but unavoidable incident of this war for Liberation"*.

In lying so desperately as you do, you unmasked yourself. It's confessing that this little war didn't worth the sacrifice. Which is undoubtedly correct! It was not the abduction of Helmut Kampfe; or the clandestine ammunitions stocked in the church; which could have changed anything to the military operations outcome. But it is that abduction; and that clandestine depot; which caused that tragedy in Oradour. Such a huge responsibilities for the Resistance...

So, I understand this obstinacy to deny the facts and hunting of the truth tellers. But, when this obstinacy conjugates itself with, with more numerous requests of new expiatory victims, 70 years after the facts; when I saw you asking for even more numerous trials against octogenarians, then, I stand up to scream: *"STOP!" "Halt to the lie!"*

Good evening.